

The Republican.

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TO HIS ROYAL HIGHNESS
THE DUKE OF SUSSEX, GRAND MASTER OF
FREEMASONS AND GRAND COMMANDER
OF THE ORDER OF MASONIC KNIGHTS TEM-
PLARS, &c.

Dorchester Gaol, September 30,
Anno Tenebræ 1825.

SIR KNIGHT,
I AM an infidel towards your professèd faith, and, as such, I challenge you to battle. Upon the true allegorical meaning of the Christian Cross, I pin my faith, and proclaim you and your order of Knights Templars to be spurious Christians; a proclamation which I will maintain in battle against you all. But I must have a choice of weapons. Those weapons must be the pen and the printing press, and, if you like to add the tongue, I shall have no objection, provided, that I have Mrs. Wright for my esquire. I beg of you, to communicate this challenge to your brother, the "Grand Patron," and tell him, that he is a great or a base coward, to keep me in prison, because he cannot match me in an opponent at arms. Had I been in London in 1821, and at the coronation, I would have taken up the challenge, or the glove or the gauntlett, of his champion; particularly, as the real champion was a priest. The fellow should not have mimicked the fighting man for want of an opponent and have carried off his goblet quietly. But, remember, my weapons would have been the pen and the printing press.

The purpose of this letter is to unfold to you the *importance* of your masonic play at knighthood, and to shew you, that the red or rosy cross is not the right cross, and that you, Knights Templars, are not the bearers or defenders of the true cross, not that cross on which Prometheus, the Logos, or the Jesus Christ suffered a temporary death.

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To do this I must describe what are the ceremonies of your knights Templars and other Rosicrucian knights, in their grand conclaves and encampments. And before this, I had better give a brief sketch of the origin and history of those Knights.

The Mahometans, always more mild, more tolerant, and less revengeful towards other idolators, than the Christians, having possession of that worthless, rocky, barren, earthless spot of land, called in Europe the Holy Land, gave leave to the mad and fanatical Christians, to amuse themselves in pilgrimages to Jerusalem. From the origin of these knights, it appears, that these pilgrims occasionally got robbed or maltreated on the road, from the coast to Jerusalem: and yet, there is no precise proof of this; for the first order of these knights was an order of Hospitallers, a few Frenchmen, who took up their residence at Jerusalem, for the avowed purpose of entertaining the pilgrims on their arrival. To this order of Hospitallers, an opposition very soon arose, in the order of the Knights of Saint John of Jerusalem, also called Knights Templars, from their living near where the Temple had stood. To outdo the Hospitallers in attention to the pilgrims, or rather in trade, for I make gain to be a universal motive with mankind, under whatever art it might be carried on, these Knights Templars, as well as to entertain on their arrival at Jerusalem, undertook to escort the pilgrims to and from the coast; and there was a complete rivalry between these knights, until the Crusades began, that both could wet their appetites for blood in that of the Anti-Christian Saracens! Notwithstanding, that these Christian Knights had originated upon the generosity of the Saracens, it soon became a principal with their order, to exterminate, as far as possible, their benefactors! And this is one of many proofs, that the Christian system of religion, as it has existed for the last seventeen hundred years, has been the most villanous system that ever infested the earth; a system that has promoted, under the pretensions of peace on earth and good will towards men, nothing but villainy of the worst kind and the most direful calamities. The sensible reader of the history of the Crusades, those holy wars, and indeed of the whole history of Christianity, will need no more particular authorities, for what I state, and if you want a standing instance, more prominent than any other, LOOK AT SPAIN!

But the Saracens and the Turks successively drove these Knights out of the Holy Land, and it was then that they

preserved their orders and began to spread throughout Europe. They had two residences in London: that which is now called St. John's Square and the Temple. After a time, they became so numerous, as to carry on a piratical war against the Saracens and Turks in the Mediterranean Sea, and even took possession of the Island of Rhodes. This Island they defended above two hundred years, and thus acquired the additional name of Knights of Rhodes. They were ultimately driven from Rhodes, and obtained, from the Emperor of Germany, the Island of Malta, which they long held, or until the European Princes confederated to break up the order, for the purpose of dividing the spoils, and the territory or located landed property and buildings which they had acquired by purchase, bequests, &c. Old Harry the Eighth, that grand spoiler of the Roman Catholic Church, was the first to play the game of '*rob a thief*' upon them. The order has been long entirely extinct and was last known under the name of Knights of Malta.

It is to commemorate the past existence of this order, that we now find Masonic Knights Templars, as a secret association, under the common appellation of Rosicrucians. Of this association, we shall find many branches, or as many branches as the ancient Christian Knights had obtained distinct names.

It must be kept in memory, by the reader of this exposure, that the ceremonies of no two lodges of Masons, or of Rosicrucians are precisely alike: and whatever I introduce, as a selection from a mass of papers, and painful selection, is practised, or was practised, in some lodge or other; and whatever I omit, as not among my documents, was omitted in those lodges from whence my information comes.

In a degree of Masonry have I found a greater variety of forms than in this of the Knights Templars: even the names of the officers vary. In one account, or that of the Royal Grand Select Sols, I have a description of the officers corresponding with those of the three first degrees in Masonry. In a description of a Bristol order, called the Encampment of Baldwyn, I find the officers thus named:—Grand Master; Grand Deputy; Grand Prior; Grand Sub Prior; Grand Captains, First and Second; Grand Orator; Grand Prelate; Grand Chancellor; Grand Chaplain; Grand Recorder; Grand Drapers; Grand Preceptor; Grand Herald; Grand Equerries; Grand Almoner; Grand Councillor; Grand Admiral; Equerries of the out-post. In another description, I find a Grand Treasurer, Grand Hospitaller, Grand Marshal

or vice Admiral and Grand Bailiff, in addition to some of those before mentioned. Finch, in his description, has a Royal Master, whom he also calls Grand Commander, a Captain and Lieutenant General, a Master of the Ceremonies, and a Janetar or Tyler as the only officers mentioned. He also makes the order of Malta to be distinct from that of the Templars; whilst other encampments create a knight at once, as a Hospitaller, a Knight of St. John of Jerusalem, of Palestine, of Rhodes and of Malta, and a Knight Templar of Jerusalem. To copy all the different descriptions which I have will be far too tedious to the reader as well as to myself, so I shall compile from each whatever appears to be of masonic importance. For the officers, I have taken a Grand commander, First and second Captain, a Prelate, an Orator, and sentinels for the out-posts or door.

The penal signs are a chin sign, a beard sign, a light sign and a saw sign. The grand signs are emblematical of the death, resurrection and ascension of Jesus Christ. The common grip is to grasp each other's arms across, above the elbow, to represent the double triangle. There is also a token made with cross bones on the scull. The pass words are as various as the encampments. I find "*I am that I am, Jao-bul-on, Jerusalem, Calvary, Golgotha, Arimathea, Emanuel, and Ehiku.*" The grand word is Adonai. Finch, in his Maltese order, has Eli Eli Lama Sabacthani, as the grand word, and Gethsemane, Capharsoleum or Caiphas and Melita as the pass words.

A candidate for initiation must be habited as a pilgrim in sandals, with a mantle, a staff, a scrip and wallet, a belt or cord round his waist, with bread and water and a cross. Some encampments require a burthen on the back, which is to fall off at the reception and view of the cross. The whole ceremony is purely Christian, according to the vulgar notions and the literal sense of Christianity, ridiculous and contradictory at all points. The general tenour of the order, or the pretended object, is ridiculous; for if the Holy Land were freed from the Mahometans next year, it would be alike a matter of contempt to both Jews and Christians of this day. The age of pilgrimage is gone with that of chivalry: so I proceed to the

FORM OF OPENING THE ENCAMPMENT.

G. C. Does it meet with your approbation, Sir Knights, to open this grand christian encampment?

Answer. (all) It does.

G. C. Sir Knights, assist me to resume the duties of this grand christian encampment. To order, as Knights Templars. (*All draw their swords and rest the points on the left hand.*) Sir Knight, First Captain, what is the first duty of Knights Templars met together in arms?

F. C. To see the grand christian encampment well guarded both within and without and the sentinels well posted.

G. C. Sir Knight, First Captain, are the guards and sentinels well posted on their respective duties and this grand christian encampment secure?

F. C. I will issue your commands to that effect. (*First to the second captain.*) See that the guards and sentinels be well posted on their respective duties and that this grand christian encampment be secure.

S. C. Trumpeter, sound the alarm. (*This being done and answered by the sentinels the second captain reports to the first,*) The guards and sentinels are properly posted on their respective duties and all is well.

F. C. Grand Commander, the guards and sentinels are properly posted on their respective duties and all is secure.

G. C. What is it secured with?

F. C. Faith in Jesus Christ, peace and goodwill towards men. (*To which should be added, who are christians of our sect R. C.*)

G. C. Where is the second captain's place in this grand christian encampment?

F. C. I the North west.

G. C. (*To the second captain*) Your christian duty, when there placed?

S. C. As Christ arose at high meridian and ascended into heaven to bring glad tidings to the believing world; so it is my duty to preside in the North West, to call the Sir Knights from the field to refreshment, that the Grand commander may have the pleasure and the Sir Knights the profit consequent.

G. C. You have a second duty?

S. C. To receive, obey and disperse all general orders from the Grand Commander and the First Captain, and to see them duly executed. Also, to guard the entrance of the grand christian encampment, that none pass therein, but those who are duly qualified.

G. C. Where is the situation of the First Captain in this grand christian encampment?

S. C. In the South West.

G. C. (*To the first captain.*) Your christian duty, when there placed?

F. C. Joseph of Arimathea, being a just and a devout man, went to Pilate to beg the body of our Lord and Saviour Jesus Christ, which being granted, he wrapped it up in clean linen and laid it in a new sepulchre wherein never man was laid, and clo-

sed the entrance thereof, which closed the first day of man's salvation. And the first captain guards this sepulchre.

G. C. You have a second duty?

F. C. To receive and dispatch all general orders from the Grand Commander to the second captain and see them punctually obeyed.

G. C. (*To the Past Grand Commander.*) The Grand Commander's place in this grand christian encampment?

P. G. C. In the east.

G. C. His christian duty, when there presiding?

P. G. C. Very early on the first day of the week came Mary Magdalene and the other Mary to the Sepulchre. And lo! there had been a great earthquake and an angel of the lord descended from heaven, rolled back the stone which covered the entrance to the sepulchre and sat thereon. Which opened to us life from death: for as by the first man Adam came death; so by the second Adam came life everlasting. So it is the Grand Commanders place to preside in the East, to superintend, govern and regulate the grand christian encampment, by projecting schemes and plans for its general welfare, and to see that all orders and distinctions are preserved and duly executed with every becoming warlike enterprize. To order the sound of the alarm, to call the Sir Knights from refreshment to the field, to fight the battles of our lord and Saviour Jesus Christ. and, after the Grand Prelate has offered up his prayer, to open the grand christian encampment.

The Grand Prelate prays thus:—O thou great Emanuel and God of infinite goodness; look down upon this conclave with an eye of tender compassion and incline our hearts to thy holy will, in all our actions, through Jesus Christ our Lord. Amen. (*He then reads the first six verses of the last chapter of the Gospel according to St. Mark.*)

G. C. (*The knights in the posture of the Grand Sign*) As our blessed saviour's resurrection from the dead opened life and salvation unto men, and as all those who sincerely believe on him may rest, assured of eternal life through his name.—the life of grace with all its comforts here; the life of glory with all its unutterable blessedness hereafter, both being effectually obtained by the death and resurrection of Jesus Christ, who hath opened the kingdom of heaven to all believers. So, in his names of Christ our Prophet, Christ our Priest, Christ our King, I now open this grand christian encampment, for the dispatch of such business as may come regularly and duly before us.

P. G. C. So mote it be.—The swords of the G. C. and two Captains are then placed in the form of a triangle, on the floor, opposite to the G. C. All the other Knights sheath their swords.

In some encampments, the G. C. merely pronounces that it is

his will and pleasure that this grand christian encampment be opened for the dispatch of business. Which is repeated successively by the two captains and a master of the ceremonies, that, the encampment be open. After which, the G. C. pronounces it open in the three names of Christ.

The ceremony of closing is a mere repetition of the ceremony of opening, with the exception, that the Grand Prelate reads the six last verses of the fifteenth chapter of the Gospel according to St. Mark after the following short prayer: May the blessing of our heavenly captain descend upon us and remain with us now and evermore. Amen.

P. G. C. So mote it be. And the concluding observations of the G. C. are thus; (*the knights in their grand sign posture:*) When our Saviour's agony was at the summit and he knew that all things were accomplished, having received the vinegar, he said, *it is finished*. He then bowed his head, gave up the ghost, surrendered that life, which otherwise could not have been taken from him, as a ransom for many, and freely resigned his soul into his father's hands. The work of redemption completed, the full atonement made, all the types and prophecies fulfilled, the laws magnified by a perfect obedience unto death, the justice of God satisfied, and salvation to sinners secured. Thus was our great surety laid under the arrest of death and consigned to the silent mansions of the grave, that he might make the clods of the valley sweet to us prepare our bed of dust perfumed with his own glorious body, and comfort us in the reviving hope of following him through the grave, the gate of death, into a joyful immortality. After our blessed Saviour's example, may we, by faith, when time with us shall be no more, cheerfully commend our departing souls to our heavenly father's keeping, until the happy resurrection morn, when fashioned like unto Christ's glorious body, our sleeping ashes shall be reanimated, that we may then be taken to dwell with him in his eternal kingdom, where all terrestrial things will close. So, in his names of Christ our Prophet, Christ our Priest, Christ our King, I now close this grand christian encampment, until the time that you are next summoned to attend by my orders from the Grand Registrar.—

P. G. C. So mote it be.

The particulars of the form of initiation shall be introduced in the Catechism, for the present, we will suppose a candidate initiated and receiving a lecture from the grand commander.

G. C. Sir Knight companion, as you have passed the first degrees of masonry and have been ballotted for, admitted, and dubbed a Knight Companion of our most christian and sublime order, you are to mark and learn all those parts of our rules and mysteries which you will find to be ingeniously calculated to form and qualify you to engage in services of great moment. We have been informed, that you earnestly desired and sought to be

admitted initiated and united to our christian order, and that from free and disinterested motives, abstracted from pecuniary or secular views, so we kindly entreat you to receive the instructions which we do now or may hereafter inculcate and enjoin. However strange and difficult our ceremonies may first appear we trust that you will persevere with unremitting zeal and expect that you will be modestly inquisitive and uniformly attentive, in order to acquire such pleasing instructions as will be most expedient to forward the great purposes of rational and social converse.

From what has been suggested, it appears, that the order of knights Templars is universally acknowledged to be the most sublime and refined and the most catholic and efficiently useful department of Freemasonry. Its votaries are formed into a select body, self-existing and self-dependant only, being under no subordination whatever, the great and immutable scheme* of christian morality excepted.

As we are orderly assembled for the most valuable of all purposes, so we are likewise enlightened in a peculiar† manner and strongly connected in the bonds of brotherly love, governed by certain and allowed rules, supported by decency, guarded by secrecy, skilled in mystery, both delightful and instructive, possessing the affection of each other and seriously devoting ourselves thereto at stated times and seasons, apart from all temporal concerns; conversing together without dissimulation or reserve and abounding in mirth, affability and good humour. We conceive you to be well informed in the three great qualifications which are essential to form the character of a grand Mason, morality, secrecy and brotherly love, and shall not therefore rehearse them here.

We expect, that you will join with us in all things in labour and refreshment, in silence and mirth, always rejoicing with us in prosperity and sympathizing with us in adversity, and to be, like the rest of your brethren, obedient to the Grand commander, or his deputy, respectfully attentive to all the presiding officers, decent and diligent, while in the encampment, and always ready either to give or to receive instruction. You are on no account to disobey the summons of your encampment; but, if your time will possibly allow, be punctual to the hour appointed. To all these promises, we expect that you will cheerfully comply, and we sincerely wish you much success in the issue of your labours.

As an earnest of your desire to fulfil the respective duties which you have just heard proposed, you will be pleased to attend to the Grand commander, who will question you on the great subject of christian charity, that great scheme of brotherly love,

* I think it has been a very mutable scheme.

R. C.

† Very peculiar manner indeed!

R. C.

which has been framed by the all wise providence, to procure for mankind, and more especially for masons, the highest happiness. In the course of your answer you shall have requisite assistance.

G. C. Wherein doth christian charity or the love of which you have just now heard consist?

Noodle. In doing all the good offices for, and shewing unfeigned kindness towards my brother. If he be virtuous, it will make me to esteem him. If he be honest, but weak in judgment, it will raise my compassion to commiserate and aid him. If he be wicked, it will incline me to give him pious admonition and timely exhortation, in order to reclaim him: and if he reform, it will augment my happiness. But if, through perverseness and self-will, he continues in an idle course and evil habit, it will excite my pity to pray for him, and, if possible to administer to his necessities. I will at all times throw a veil over the reproach he may deservedly incur; but if his character shall at any time suffer violence without a just cause, I will then exert my best abilities to wipe off every unjust aspersion, by openly vindicating his character in a fair and honourable way. If, from birth, honour, state or wealth, he is my superior, it will teach me to be attentive, tractable, obliging and modestly submissive. If he be my inferior, it will make me affable, courteous and kind. If he be my equal, it will teach me to preserve equity and candour towards him, in a social way. Lastly, if I receive good from him, it will make me thankful and desirous to requite it. If I receive evil at his hands, it will make me slow to anger, easy to be entreated and of long forbearance, when impelled to exact restitution. In this last act of infliction, mercy shall always triumph over judgment, to my brother's edification and enlargement.

G. C. I thank you, Sir Knight companion, for the ready earnest which you have so cheerfully given of your intention to serve your brethren, with respect to your abilities and their several necessities and conditions in life.—First captain be pleased to call upon our Sir Knight Companion, the second Captain, or whomsoever he or you may depute, to read aloud the rules of our grand christian encampment, in order, that the Knights companions may be more fully informed of their whole duty and become better prepared to acquit themselves agreeably to the honourable and friendly confession, which our worthy companion and the rest of the knights have already made.

F. C. *(to the second captain.)* Sir Knight Companion, the Grand Commander has signified his pleasure to me, that the rules be now read, which have been subscribed by all the Sir Knights Companions of this grand christian encampment;

and, therefore, he calls upon you, or whomsoever you shall depute, to read them aloud.—S. C. I depute the grand Orator.

G. O. Hear ye, hear ye, each and all, Sir Knights Companions present, the whole of the rules of your grand Christian encampment, as they have been written for your own good peace, order and pleasure, and afterwards distinctly heard, assented to and freely subscribed, not by another, but by and for yourselves. (All answer We will hear.) And, whereas, the Sir Knights Companions of this most Christian order and encampment of High Knights Templars have drawn up, approved, and agreed to the following rules, the better to prevent feuds, controversies, animosities, or debate, with a single eye to the glory of God, the honour of his Majesty, the welfare and prosperity of the kingdom and the well being and happiness of each other, all of which they profess most religiously to observe, they are now to be declared and known.

(These rules differ in every encampment, each forming its own. I have the printed rules of two. Those of the Royal Grand Select Sols of London, perhaps extinct now, of which Charles James Fox seems to have been weak enough in intellect to have been a member: and those of the Bristol Encampment, the Grand Orator of which, Arthur Chichester, may consider that I am paying him in good coin for his abuse of me in 1820. I see the name of E. P. Stock among the members. If this be the physician, who has exhibited great mental weakness in his fanatical waverings, and, to whom, I surmise, that I am indebted, for two or three letters, ridiculously fanatical, sent to me from London during the last winter, I present my compliments to him, and desire him and his friend, the Rev. Mr. Wait, to read the whole of my exposure of Masonry. I copy, to fill up my exposure, the rules of the Bristol Encampment, as I learn from high authority, that the members of this encampment feel themselves to be the first in rank in this country and to excel all others in order and splendour.)

LAWS AND REGULATIONS

To be observed by the Knights Companions of the Conclave of Baldwyn, from time immemorial.

I. That the Encampment of Baldwyn from Time immemorial, submit to the Grand Encampment of England, under the Command of his Royal Highness the Duke of Sussex, our most Eminent Grand Master, and his Successors.

II. That the Eminent Grand Master of this Encampment be elected annually, on the Encampment next following the 21st of December. And that he may be re-elected by the Grand Council, as often as they shall think proper so to do.

III. That on the Evening of the Election, none attend but the Grand Council, and those Knights Companions who shall have been honoured with the Dignity of A GRAND CROSS of the Order of K. A. D. O. S. H.

IV. That as soon as the Grand Master has entered upon his Office, he be empowered to choose his Council, which do consist of twenty Sir Knights, of good Character and Education, who shall wear Gold Crosses: the other Companions Crosses of Silver only.

V. That the Eminent Grand Master do elect his Officers of various Rank, out of those Councillors who shall have attentively served in that exalted Capacity at least One Year.

VI. That no Candidate be received into this Royal Encampment, unless it be satisfactorily proved that he has behaved a-like a faithful Brother, and has been a Royal Arch Mason at least one Year, unless for particular Reasons, a Dispensation should be granted by the G. M. or his Deputy.

VII. That on all Occasions, a regular Ballot, be instituted, and that two Black Balls exclude a Candidate; and be it observed, that a second Ballot may take place, on the Suspicion that a Mistake has been made by a Companion; provided that such second Ballot take place on the same Evening, the Result of which be final and decisive.

VIII. That the Admission Fee be not less than two Guineas, Registering in Grand Conclave five Shillings, and other customary Fees, and that this Rule be subject to such Alterations as the Grand Council, may at any Period, find expedient to make.

IX. That such R. A. Masons who may belong to this Province, and shall go from this City to any other Encampment, and be there received Knights Templars, shall not be allowed to visit the same, unless subject to the full visiting Fees, and should they wish to become Members thereof, that they become subject to a Ballot, and usual Charges of Reception. Any Knight Companion, made in an Encampment out of this District, before he became a Resident, shall only pay one Guinea.

X. That the Property of this Encampment be managed by the Grand Council, but that the whole Encampment be consulted whenever any weighty Matter should come before the Council, which might cause an extraordinary Expenditure of the Funds belonging to the Encampment of Baldwyn.

XI. That the Chancellor of this Encampment be allowed a Vice Chancellor, to assist him in the Accounts of the Conclave and that a regular Statement of such Accounts be laid before the

Conclave, on the Encampment next following the 21st of December, in every year.

XII. That each Companion provide himself with a Shield, Cloak, and Sword, and wear in conclave all the Insignia of his Rank.

XIII. That due Respect be paid to the Laws of the Supreme Grand Conclave of England, and to the Regulations of this Encampment; and that Disobedience be punished in the following manner:—1st. By Reprimand in Conclave. 2d. Offence, by Suspension, for a certain Period, from appearing in Arms. The 3d. Offence, Expulsion—according to the Usage of Chivalry. This last Punishment to be likewise resorted to on any Occasion of bad Conduct against the Laws of the Country which protect us or for any other weighty crime.

XIV. That particular Attention be paid to that most excellent Masonic Virtue, which is Silence; and should any Companion of this Encampment be found guilty of disclosing the otherwise innocent Transaction of the Conclave, even to a Knight Companion, *not a Member*, he be amenable for such Conduct to the Grand Council, and be judged accordingly.

XV. That each Companion inscribe his Name in the List of Sir Knights, suspended in the Chapter House of the Order.

XVI. That the Quarterly Responsions be regularly discharged, and that any Companion who shall omit paying four succeeding Responsions, in Quarterly Payments, shall no longer be considered a Member; and that it be considered as a Point of *Honour*, not to quit the Encampment, until all Fees be full and regularly discharged.

XVII. That Visiting Fees be charged from three Shillings to five Guineas.

XVIII. That the Sir Knights celebrate one Day in each Year in Festivity, by Dining together.

XIX. That a Committee be appointed by the Grand Council, consisting of six Sir Knights, and the Chancellor, or his Vice Chancellor, to regulate the Affairs of the Order, and that five out of seven be Competent to act.

XX. That each Knight Companion supply himself with one of the service Books, and do use the same in every Conclave.

Catechism.

Q. Where were you prepared to be made a Knight Templar?

A. In an apartment adjoining the grand christian encampment.

Q. How were you habited.

A. As a pilgrim, with a mantle on my shoulders, sandals on my feet, a girdle round my waist, with a bottle of water and scrip

by my side, a staff in my hand and a burthen on my back. In that condition, I was led to the door of the grand christian encampment, at the sound of a trumpet.

Q. What did you on coming to the door.

A. Sounded an alarm, which was answered by an alarm from within, and a voice, which said, "who comes there." To which I answered, "a pilgrim on my travels, hearing of a Knight Templar's Encampment, have come hither in hope of being admitted."

Q. What was then said to you.

A. From whence came you.

Q. Your answer.

A. From the wilderness of Judea, which I have traversed, exposed to great danger, until I was received by this courteous knight, who promised me protection and to conduct me safe to the holy city.

Q. What are you desirous to do.

A. To devote my life to the service of the poor and the sick for Christ's sake, and to pray for my own sins with those of the people.

Q. What recommendation have you got.

A. The sign and word of a Royal Arch Mason.

Q. Have you passed the probationary degrees of Craft Masonry.

A. I have.

Q. Have you worked at the second temple.

A. I have.

Q. Are you come here of your own free will.

A. I am.

Q. Have you received Christian Baptism.

A. I have.

Q. Do you believe in God the Father, in God the Son, and in God the Holy Ghost.

A. I do.

Q. Do you believe that God the Son, was made man to save us.

A. I do.

Q. Do you believe in the inspiration of the Holy Ghost.

A. I do.

Q. Are you willing to protect the Christian Faith, even at the expense of your life.

A. I am.

Q. What were you then ordered to do.

A. I was ordered to wait until a report was made to the Grand Commander and the rest of the Sir Knights. This being done, I was ordered to enter.

Q. Was any thing done at your entrance.

A. A rough saw was placed to my naked face and the Sir Knights all presented their swords to my breast.

Q. What were you then ordered to do.

A. To kneel on both knees and receive the benefit of a prayer.

Q. What was then said to you.

A. The second Captain said, who are you, that dare to approach so far into our encampment. To which I gave the same answer as at the door. And the same ceremony was successively repeated by the first Captain and the Grand Commander.

Q. What was further said to you.

A. The Grand Commander said, we must have a further trial of your faith. You must surround the outside of the encampment seven times and be severely buffeted.

Q. What was done with you then.

A. I was conducted to the west, desired to kneel on both knees, with my face to the east, my right hand on the Bible and Sepulchre, in which position, I received the first part of my obligation.

Q. Be pleased to repeat it.

A. I, Doodle Noodle, in the presence of the blessed trinity and in memory of Saint John of Jerusalem, that faithful soldier in Christ Jesus, do most solemnly promise and swear, that I will never illegally reveal the secrets of a Knight Templar to a Royal Arch Mason, nor to any person beneath the dignity of this noble order; nor will I be at the initiation of a Knight Templar unless five are present, myself included, under the penalty of all my former obligations.

Q. After you had received the first part of your obligation, what was then done with you.

A. My staff was taken from me and I was presented with a sword as a substitute, with my right-hand still on the Holy Bible and Sepulchre, and in this prostrate form I was taught to repeat the second part of my obligation.

Q. Be pleased to deliver it.

A. I do furthermore swear, that, with the sword of my faith, I will guard and defend the tomb and sepulchre of our Lord and Saviour Jesus Christ against all Jews, Turks, Infidels, and Heathens, and other opposers of the Gospel.

Q. After you had taken the second part of your obligation, what did the Grand Commander do with you.

A. He raised me from that humble posture and told me that he could do no more for me, until I had undertaken the part that I had so lately promised, in guarding and defending the grand christian encampment.

Q. Did he not address you on the presentation of the sword.

A. He said, in the name of the Father, Son and Holy Ghost, I

arm you with this sword, as a distinguishing mark of our approbation, and I am persuaded, that you will only employ it in the defence of the Gospel of our Lord and Saviour Jesus Christ, against all those who may oppose the same.

Q. How were you then disposed of.

A. I was ordered to surround the encampment five times, the Sir Knights all guarding and defending it with their swords drawn and presented horizontally. I was ordered to strike one or each of them and give the pass-word. After this, I was desired to kneel to complete my obligation.

Q. Be pleased to conclude it.

A. I do furthermore swear, that I will never knowingly draw the blood of a Brother Knight Templar, nor cause it to be drawn in wrath, but will espouse his cause, knowing it to be just, though I should endanger my own life. Even when Princes are engaged in war, I will not forget the duty which I owe him as a brother. If ever I wilfully violate this my solemn compact, as a Brother Knight Templar, may my scull be sawn asunder with a rough saw, my brains taken out and put in a charger to be consumed by the scorching sun, and my scull in another charger, in memory of St. John of Jerusalem, that faithful soldier of our Lord and Saviour. If ever I wilfully deviate from this my solemn obligation, may my light be put out from among men, as that of Judas Iscariot was for betraying his Lord and Master; furthermore, may the soul, that once inhabited this scull, as the representative of St. John the Baptist, appear against me in the day of Judgment: so help me God and keep me steadfast in this my solemn obligation of a Knight Templar.

Q. What were you then entrusted with.

A. The pass-word GOLGOTHA: the Grand Commander adding:—I now decorate you with this staff, girdle and christian cross, in imitation of St John of Jerusalem, and in consequence of this dignity, I install you a Knight of the Temple. The first and second Captain took each a bone and crossed them over my head. The grand Commander took a cup of water and poured it over my head, as an emblem of baptism, and, laying his sword on the bones, said, thy name shall be no longer Doodle Noodle, but Sir Doodle Noodle shall thy name be. I was then raised by the equilateral triangle, as an emblem of the glorious trinity, and received the penal signs of a Knight Templar. Having again travelled five times round the encampment, I was then desired to sit in a chair and thus addressed by the Grand Commander. "It is the usual custom of Knights to be courteous to strangers and to give them refreshment; assured, that you have travelled from afar, I invite you to partake of this bread, water and wine." I was desired to drink to the immortal memory of Solomon King of Israel, Hiram King of Tyre and Hiram Abiff, in conjunction with St. John of Jerusalem and St Peter.

Q. After your refreshment, what passed.

A. Placed in the west, the Grand Commander said, I will assist you to draw a something from under a veil, which proved to be the Ensign of Malta, and I was directed to observe the letters I. N. R. I., as the initials of Jesus of Nazareth King of the Jews, painted in the angles of a cross.

Q. Were you not further obligated on this Ensign of Malta.

A. I solemnly vowed never to forsake the standard of the order, especially when engaged in battle against the opposers of Christ's holy name; that I would spill the last drop of my blood, in defence of my Brother Knights; that I would never wantonly commit an act of injustice or cruelty; and if I ever wilfully transgressed against this engagement, I prayed, that the souls which had moved that ensign may appear against me at the day of judgment.

Q. What were you then desired to do.

A. I was then ordered to take the Ensign in one hand and a lighted taper in the other, and to perambulate the encampment five times, in solemn meditation, with the admonition, that, if I had either prejudice or enmity towards any man, I was to dismiss it as a necessary qualification for further honours; and that, if I would not forgive my enemies, I had better fly to the desert, to shun the sight of the Knights of this order, than to appear so unworthy among them. This I promised to do.

Q. How were you then disposed of.

A. The veil was taken from the cross, at the sight of which my burthen fell from my back.

Q. And then.

A. I was divested of my pilgrim's dress and habited in the mantle of the order, at which I was told to receive the Lord's Yoke, for it was easy and light, and would bring rest to my soul, and that I was promised nothing but bread and water and a habit of little worth.

Q. What was then explained to you.

A. The encampment and its furniture. First, The three equilateral triangles representing the trinity in unity, in the centre of which was placed the omnipotent and all-seeing eye. Second, The figure of St. John of Jerusalem holding out the cup of salvation to all true believers. Third, The cock which was a memento to Peter. Fourth, The lamb. Fifth, The cross on Mount Calvary. Sixth, The five lights on the New Testament, as emblematical of the birth, life, death, resurrection and ascension of our blessed redeemer. Seventh, The sword and sceptre. Eighth, The Star which appeared at the birth of Jesus. Ninth, The ladder with five steps. Tenth, The saw. Eleventh, The Sepulchre and Bible. And twelfth, The cup.

Q. What was then explained.

A. The seven agonies of our Saviour. First, that which he experienced in the garden of Gethsemane. Second, being seized

as a thief or assassin. Third, his being scourged by the order of Pontius Pilate. Fourth, the placing on his head on a crown of thorns. Fifth, the mockery and derision of the Jews by putting on him a scarlet robe and a reed in his hand as a sceptre. Sixth, nailing him to a Cross. And seventh, the piercing of his side.

THIS, Sir Knight Companion, finishes my description of the degree of Knights Templars; and this will suffice to shew, that you are the Grand Master of as arrant a set of fools as were ever associated. I could have lengthened my catechism to twice its present length; but it would have been merely to copy matter extracted from the New Testament, of no interest to any reader. I have now remaining to be described, the degrees of the Red Cross of Rome and Constantine, Knights of the White Eagle or Pelican, and the *Ne plus ultra*! I think Masonry *ne plus ultra* in folly throughout. These three degrees will be the subject of another letter to you. I shall drop Finch's degree of the Knights of Malta, as it would be a mere repetition of what I have described in that of the Knights Templars. But there is a pass-word and grip called the Mediterranean Pass, which might as well be here mentioned. These Knights were in the habit of traversing the Mediterranean Sea, much after the manner that the Algerine Corsairs have since done: and these Christian Knights were evidently the first known establishment of pirates. Such Knights as had served a year against the Mahometans were entitled to the Pass-Word and Grip, which enabled them to traverse this sea free from molestation by their Brother Knights; and this alone could save them from the common piracy. The word is *A-montra*, a corruption of the French Verb *Montrer* to shew, to shew a sign. The persons, or knights, or pirates, in one vessel would hail with a trumpet, those of another passing with *A-montra*. It was answered by the token— which was to seize a man by the thigh, as if in the act to throw him overboard. The real pass-word was *Mahershalahash-baz* also spoken through a trumpet. The sign of these Knights, in entering the encampment, is to draw the fore-finger or thumb across the forehead, as indicative of the penalty of having the skull sawn asunder. The Knight Templars' grand sign is to represent the figure of Jesus Christ on the cross, arms extended, head drooping on the right shoulder,

and the right foot laid over the left. The word *necum* signifying *revenge* is also used by the Knight Templars of this country and of the continent. As I have before said, there is no regularity, no fixed form in these Christian Degrees, as they are not recognized by the Grand Lodge, nor was there in the three first degrees, before the Union took place and Dr. Hemming was appointed to fix a form.*

Nothing like my exposure of Freemasonry has ever before appeared in print. Correct exposures of the three first degrees have been frequently made, according to the old forms; but so general an exposure as this never before appeared. No attempt at comment or illustration was ever

* Finch prints eight octavo pages, as his description of the Knight Templar's degree, of the Mediterranean Pass, and of the Knights of Malta, which he concludes with the following note, truly descriptive of Masonry, and of the labour of compiling a description fit for the press. "W. Finch, most respectfully informs his brother Masons, that a great deal more is here introduced, than usually takes place in the regular encampment, in this degree: and he trusts they will not consider eight shillings too much, with the twelve plates included †; for, heretofore, these Lectures, with the other interesting matters attached to them, have been sold for two guineas, exclusive of the plates. It must be well known to Freemasons in general, that it is extremely difficult to procure any kind of information on Masonry; consequently, to obtain the *whole of the lectures, &c. complete*, in any of the degrees, must be attended with much expence, infinitelabour and loss of time. Therefore, it is not the *quantity* of matter that must be expected, but the importance of it; for it must be evident to masons in general, from the abstruse matter and complex circumstances of most of the leading points in our system, that it will not be too much for me to say, that it is no uncommon thing to spend many successive months close application in procuring what, in point of quantity, would scarcely fill twenty lines of these printed Lectures. Other important particulars are now submitted to the brotherhood, whereby they may learn more in one day, than could reasonably be expected, even through zealous indefatigable perseverance of many years, in the remote and rugged roads of a tedious, heart-sickening, endless probation where only a link from one and a link from another will be given and you are left in the dark to complete the chain." Because there is no chain to be completed. It is all a delusion.

† This eight shillings worth is a series of initial letters and abridged words and not the half of what I have here compiled in this letter.

before made in this country. No attempt at comment or illustration was ever before made in this country. I will not say what the indefatigable Germans have or have not done; but I have had no assistance from them: my exposure is purely English and compiled from documents written and printed in the English Language. The labour has been most tedious, from the circumstance, that such Masons, as committed any thing to writing or the press, did it in the most obscure manner possible, so as they themselves could read. It has been from rubbish of this kind, that I have had to compile, and I have often dug for hours among a mass of paper, to find out a single word.

As I shall address another letter to you, I shall not be very particular as to the manner of finishing this; but, I can overthrow all pretensions, even religious pretensions, as to the utility of your Masonic Christian Orders, by telling you, that, though associations of Christian Knights have existed; that though there has been a sepulchre, a tomb, a Mount Calvary at Jerusalem, and a thousand original or true Christian Crosses; that though millions of pilgrims have journeyed to Jerusalem, and millions of Christians and Mahometans have been destroyed or mutilated about that paltry city and its contents, there never was a true Jesus Christ, a real person; there never were such scenes at Jerusalem, as the New Testament describes; and Christianity did not originate in Judea. Its origin is altogether a fable, an allegory. I have proved this in "The Republican" over and over again; and in the conclusion of my second letter, I will give you a summary of my proofs. But even if I could not prove this, even if the Gospels were literally true as pieces of history, there is now no excuse whatever for a commemoration of the deeds of those madmen who were engaged in the Crusades against the Mahometans; particularly, as now, all the governments in Europe are leagued in treaty with those Mahometans; and not one of them will offer the least assistance to so interesting a people as the Greeks struggling for independence. Was there a spark of chivalry among your modern Knights Templars, you would be off to Greece in the first ship. There is a fine and proper field for you to play at Sir Knights.

RICHARD CARLILE.

AMERICAN TALENT.

WITH many others, I have adopted the idea, that there was a sad deficiency of literary or political talent among the people of the United States. In rejecting Paine's instruction, they appeared to me to have fallen into a state of retrogression, and that Priestcraft was powerful enough to spoil whatever was there good. Exceptions, or individual talent, I could always allow; indeed, the influx of the wiser part of the people of Europe made this certain; but, until of late, I could nowhere see, that individual talent exerting itself; and I had really conjectured, that it dared not exhibit itself before the fanaticism of American superstition. Whether I was right or wrong, in my views, or however far I was right, I can now congratulate the people, or rather the Republicans, of this Island, on a rapid progress in American intellect; and have to inform them, that we must fairly struggle for superiority, if not for equality, with the Transatlantic Republicans.

The religious publications of the United States are yet deplorable and as detestable as those which were current in this country in the middle of the seventeenth century. But there are authors sweeping them aside, and I have a good prospect of demand for my publications for exportation: indeed, that exportation has already begun. In return, I shall import whatever is worthy of a reprint in this country. For this purpose, I have just received six documents which will be successively copied into "The Republican." They are:—

First.—An article headed "Intellectual Economy," in the "Atlantic Magazine, for February, 1825," published at New York. This article forms a very just assertion of the good that the Americans have done, and of the abilities which they have acquired.

Second.—A correspondence between Dr. Cooper, President of Columbia College, South Carolina, and Mr. William Sampson, Counsellor, of New York, whose admirable discourse, on the English Common Law, was published in No. 20, Vol. XI. of this publication. This correspondence has arisen out of the same discourse.

Third.—Is an article also taken from the before mentioned Magazine, being a review of two publications on the subject of the folly, on the part of the Americans, in adher-

ing to the forms and processes of English Law, also by Mr. Sampson. I am delighted to see the manner in which the absurdities of English Law, or that which is called Common Law and Judicial Process, are assaulted in America. Mr. Bentham has not laboured in vain.

Fourth.—Is an "Oration delivered at Concord by Edward Everett, April 19, 1825," being the anniversary, as I understand, of what we, in this country, call the battle of Lexington, or the first hostile step towards the assertion of American Independence. The particulars of that day are so minutely detailed in this discourse, that, on reading it, I felt an ardent desire, to get it read by every man, woman, and child in this country; for, I fear, to get finally rid of a similar evil we must have a similar day, in some future reign.

Fifth.—Is an address delivered at the laying of the corner stone of the Bunker Hill Monument, by Daniel Webster. La Fayette was present at this ceremony, and the reappearance of that gallant veteran in the cause of liberty and republicanism, in America, appears to have inspired the Americans, and to have roused them from comparative apathy towards that enthusiasm which republicans should feel, so long as there is a monarchical government on the face of the earth.

Sixth.—Is an oration delivered on the last anniversary of American Independence, before the President of the Country and the Council and Inhabitants of Boston, by Charles Sprague.

These orations have gone through several editions in America, which is quite unusual. They cannot all appear in one No. of this work. Everett's oration will fill a No. and a good No. it will be. The articles shall be inserted, so as none of them be broken, as, for my own part, as a reader, I always grieve to see a good subject broken with a "to be continued."

These reprints will fairly shew the people of this Island the progress of American talent and the degree of ardour with which the Americans espouse and support their republican institutions. Priestcraft among them is still deplorable, and, I fear, that I shall have to export one of my brave fellows, to get a shop like mine opened early in New York, or in any other part of America. But there is one satisfaction, the Americans as well as ourselves are rapidly improving.

R. C.

INTELLECTUAL ECONOMY.

THE example of America has taught the world some half a dozen truths, of more consequence by far than all the vaunted discoveries of European science. This has been often said, but seldom we apprehend, distinctly understood. Even Americans are to be found who consider this country as indebted to the rest of the civilized world, in the great commerce of useful information and valuable truth. The balance of intellectual trade is supposed to be disgracefully against us, and much solicitude has been shown to devise the ways and means of repaying the obligations which threaten to overwhelm us. It has been sagaciously suggested, that for the honor of the country, we must pay back in literature and science, the literature and science we import, or we shall be inundated (to use a cant term of a certain school of political economy) with more knowledge than we can possibly dispose of. There is little reason, we believe, for these anxious apprehensions of intellectual insolvency. The benefits that Europe one day must derive from having witnessed the magnificent results of our political experiments, are worth all the scientific information, all the sources of literary gratification, which she can give us for centuries to come. We have discovered and demonstrated, for example, that a nation may be rendered capable of governing itself. This we confidently produce, as a fair set-off to the discovery of a score of new acids, the detection of a myriad of *double Dochmiacs*, and the re-edification of a host of dilapidated *Dactylics Dimeter Brachycatalectic*. We have shown to the incredulous statesmen of the old world, that society may continue to subsist in freedom and tranquillity, when disencumbered of such nuisances as Dukes, Marquises, Counts, Viscounts, *et hoc genus omne*. This we think, is fairly worth a dozen epics and as many comic operas; and would, moreover, we venture to maintain, leave our trans-Atlantic brethren decidedly in our debt. Again, we hold that we have established, beyond a doubt, the fact that Christianity is independent of political support—that it can flourish without tythes, and extend without intolerance. We shall probably be despised for what we say, by the *savans* of the old world; but we fearlessly assert, that we think we should be but scantily remunerated for this all-important truth, if every book that passes through our custom-house, brought to us the news of the discovery of some weed, shell, or bug ‘unknown before.’

or announced the bringing to light of the very newest overlying unconformable flötz trap formation.

Let it not be supposed that we are desirous of depreciating those departments of human knowledge which the polite world have agreed to denominate literature and learning *par excellence*. On the contrary, we profess to feel the highest admiration for those arts which 'which adorn and embellish human life,' and administer to the enjoyments of a cultivated taste. But we insist and shall never cease to insist, that in the estimate of what America has done, and what she may still hope to do, her deficiencies in the ornamental sciences have been charged against her a most extravagant price, while her attainments in the first and best of sciences—the art of so disposing of the elements of society as to make the resulting happiness the greatest which those elements will allow—have never, not even by her own citizens, been properly appreciated.

In a free country, where there exist no privileged orders, nor unequally protected institutions, it will generally happen that the value of every branch of human knowledge, as far as concerns such a community, will be very nearly indicated by the quantity of intellectual capital, to use the language of political economists, naturally determined to its cultivation. An analogous principle is now acknowledged to be true, with regard to the relative value of the various branches of mere material industry; and we see no reason why the doctrine may not be extended to the finer and less palpable fabrics of the intellect. The supply of literature and science will be in proportion to their demand, and their demand in proportion to their usefulness. The elements of *really* valuable information, the principles of serviceable, practical, and necessary knowledge, will receive the largest share of cultivation, because they will be most in request. Useful art and valuable science, will necessarily be in steadier demand, and maintain a much greater number of writers and instructors, than the mere elegancies and luxuries of learning, precisely for the same reason, that the necessities of life command a surer market and give support to more producers, than those commodities which are called for by less natural appetites, or less imperative desires.

In Europe, this self-directing, self-adjusting principle, is seldom or never left to operate. Nothing is considered as well done, which is not done by the eternally intruding interference of the law. The distribution of knowledge is determined by the same impertinent control which attempts to regulate the distribution of wealth. Certain manufactures and certain sciences are not in demand, or may be more cheaply imported. The consequence is, that an absurd and premature attempt to get them up proves abortive, and they languish, as it is termed. And so they ought to do; for unless political restrictions impede their exercise and growth, it is a sign, and a sure one, that capital and intellect are occupied more profitably elsewhere. Common sense, in this case,

would suggest that the best policy would be that which left industry and talent to find out their most appropriate employments. But legislators then would have little left to do, and that is not to be endured. Some pretence is accordingly devised for the application of the system of encouragement and restraint, a system which was engendered in tyranny and bigotry and folly, which has been sustained by fraud and prejudice and pride; a system which has been the cause of more misery and desolation than pestilence or famine—which plunders without the courage, and oppresses without the apology of despotism—a system, which we venture to predict, will one day stand as a monument of the barbarous policy and stupendous folly of an age that believed itself arrived at the last limits of civilization and refinement.

By the operation of this preposterous system, millions have been exacted from the savings of the industrious and the pittance of the poor, under the wretched pretext of supporting industries and talents, the products of which the contributors never saw, or at least never consented to receive on the terms thus impudently thrust upon them. So enormous an abuse would have soon worked out its own remedy, if it had not been maintained by the strength or the stratagem of those who were the gainers by it. Accordingly we find that were privileged orders and institutions could no longer be supported by the arbitrary power of the sovereign, they have been upheld by duping and deluding the payers of the tax into a belief that these monopolies were essential to the welfare or glory of the state. On the continent of Europe, where the voice of the people is never heard in the business of legislation, the principle of force is, to this day, in full operation, in determining the exercise of industry and intellect. In Great Britain, where something like representation is to be met with, it has been for many years past, found necessary to cheat the multitude into measures, into which it would be unwise, if not impossible, to compel them. By a system of chicanery and swindling, (unparalleled in the annals of the world, because, under all other governments, force answers all the purposes of fraud) the people of Great Britain have been led to believe that the necessities of life may be too plentiful and cheap for their good, and have therefore consented that the price of provisions shall be kept up by that compound of absurdities and cruelties denominated the "Corn Laws." By another wretched sophism, they have been gulled into a belief that the interests of religion, literature and science, require that they should pay into the common treasury of the state twenty-five millions of dollars annually, for the support of the clergy, *literati* and *savans*, who have generously and disinterestedly undertaken to humanize their manners, improve their morals and enlighten their understandings. It may, perhaps, have occurred to some of the more sagacious of the dupes, to ask why this expenditure might not be entrusted directly to him who is interested in it—why A must pay the state to pay B for

what B does not give, or at least for what A does not want; and if A does want it, why it is required that A should pay C to pay D, and so on through the alphabet, till Z pays B what A might have paid him at once. But the B's have provided for these troublesome inquiries, and have convinced the great majority of the A's that these doubts of the perfection of the existing state of things are shockingly blasphemous and desperately wicked, so that it is odds but the A's are the first to cry out against any attempt to relieve them.

Every distribution of the public funds for purposes not immediately connected with the necessary expenses of a state, may be shown to be ineffectual, wasteful and unjust. If as much capital is not employed in some of the departments of industry as some sage legislator thinks ought to be employed, it is in ninety nine cases in a hundred, because the legislator is ignorant of the best disposition of the property of the capitalists. If, (as sometimes takes place, but we believe very rarely) the public man is right and the moneyed man is wrong, the evil is precisely that which will the soonest remedy itself. And if it does not, the loss which results to the community is a trifle in comparison to the injury, the violence, and the wanton oppression, that would inevitably result from an attempt to direct or control the occupations of the citizen. An argument in all respects analagous to this, will show the folly and injustice of restraining or encouraging by law, particular intellectual propensities. Let intellect enjoy the same freedom which political economy has shown to be so favourable to the progress of industry and wealth—let no part of the public funds be forcibly appropriated to the encouragement of such arts and such sciences as the very neglect which they experience demonstrates to be useless—let no law but public opinion (the best of all laws in an intelligent community) restrain the free development of knowledge, the free tendencies of taste and the free expression of opinion—and the amount of national intelligence, the sum total of all the useful knowledge in the state, will be incalculably greater than under the most judicious operation of the system of restriction.

What then will become of the fine arts, the abstruser sciences, polite literature and profound scholarship? They will be furnished, we reply, precisely in proportion to the demand for them which exists in the community, and every thing beyond this supply, we are heretics enough to believe, is useless, frivolous, and hurtfully expensive. When any branch of human industry is stimulated into more activity and growth than the natural demand would have created and sustained, there results a superfluous expenditure of talent, an unwise and unprofitable diversion of the intellectual energies of the nation, precisely similar in its effects to that injurious disposition of the property of the citizen which

takes place where the freedom of occupation is disturbed and deranged by legislative bounties and restrictions.

These doctrines, we are aware, are not popular; but we venture to assert that nothing but the unnatural difference which unwise laws have made to prevail between the interests of learning and the wants of society has prevented their propagation and general adoption. While authority, prejudice, and power have blindly and pertinaciously contended, that there might be too much freedom of enquiry, too much boldness of opinion, too much liberty of intellectual enterprize, the strong necessities and genuine interests of mankind have steadily, but very slowly, urged them onward to an indefinite perception of their rights, and a corresponding acquisition of the honors and the powers to which their gradual improvement has successively given them a title and a claim.

No man who has not been long accustomed to the study of political philosophy, can form an adequate conception of the evil which results to society from the continuation of the influence of authority, after the incapacity of the multitude to think for itself has actually ceased to exist. Until this inability is removed, or rather until the means of removing it are found, we are willing to admit that authority may be eminently useful in matters of literature, science and religion. But the great misfortune is, that this very authority loves the contemplation of its own perpetuity. It is unwilling to surrender its control, even when that control is unnecessary, even we may say, when that control is to the last degree pernicious. The shackles of dominion never drop from the subjects of authority like the coverings of the bud when the flower is maturing; but are broken forcibly asunder by the active and vigorous principle within, like the fetters of a prisoner whose limbs have grown stronger than his chains. Accordingly, among the artifices to which tyranny has resorted to secure the continuance of its power, when the strength or the intelligence of the subject threatens the subversion of authority, none has been more effectually employed than the trick by which the multitude is *persuaded* to continue to submit to political imprisonment. The Grand Cheat of Monarchy was long maintained by binding down the reason of mankind by the imperative mandates of a vile superstition which made it death to entertain prohibited opinions. When the world grew too wise to give credence to so shocking an absurdity as the existence of an obligation to believe what was prescribed, the next step was to delude by a controlled education the judgment it was impossible to compel by the terrors of the scaffold or the stake. While resistance to unauthorized dominion was denounced as the blackest of crimes, and artfully associated by the directors of instruction with every thing infamous and sacrilegious, the attributes of what is called legitimate authority, were

represented in every light that could dazzle the imagination and confound the judgment of the multitude. In Europe this system has been eminently successful. The adherents of despotic courts, by their control over the opinions of the pupils of the public schools, have succeeded in diverting the attention of the people from the prosecution of those studies which would lead to a discovery of their rights. By dignifying with the name of learning, those acquirements exclusively which have a very remote bearing upon the happiness of mankind—by holding up to ridicule and contempt all generous enthusiasm for the welfare of the world—by devoting the public funds to the extensive and elaborate cultivation of the fine arts—and by reserving the honours of their academies, and the bounties of their treasuries, for those only who are distinguished for imaginative talent, useless erudition or unserviceable knowledge, the myrmidons and minions of royalty have convinced the objects of their artifice, that the most deserving subject of intellectual regard are those which are selfish in their purposes, limited in their uses, and debasing in their influences; that the proper study of mankind is—any thing but man—the adjustment of an accent, the solution of a puzzle, the ad-measurement of a crystal, or the anatomy of a bug. He who has learned the skilful modulation of his voice, or the graceful movement of his limbs, who can execute a shake, or achieve an *entrechat*, takes precedence of the genuine philosopher, philanthropist, or sage.

It is the lot of the many to be imposed upon by words. By confining the name of learning to the minute knowledge of something very vaguely or very indirectly useful, the obligations of a state to promote the dissemination of valuable knowledge, have been converted into a pretext for encouraging the growth of such showy and ostentatious products of the mind, as gratify the pride feed the vanity, and stimulate the indolence, of those who thus contrive to persuade the contributors of the tax, that the interests of science are prodigiously promoted, by throwing away millions in the purchase of the superfluities and luxuries of learning. Another error, not less prevalent than this, is that which estimates the intelligence of a people, by their published literature alone—which considers no information valuable which is not written, no truth available which is not printed, no learning applicable which is not presented in all the tangible and intelligible attributes of a book. It is time to understand better the true claims of a nation to the respect and admiration of mankind.

If the matter in controversy be whether America has published as many volumes, carved as many statues, painted as many pictures, and built as many palaces, as she might have done, if governed by less republican institutions, we answer, no, and feel no shame in making the reply. These things are but the monuments of individual folly and political injustice unless it can be

proved that the industry, the talent, and the time, consumed in their production could not have been expended in a manner better calculated to increase the sum of human happiness. And what can solve this question, but the free and enlightened determination of the people who are immediately interested in the best distribution of their industry, the best application of their talent, and the best disposition of their their time? It would be madness in this age of the world, to entrust to the wisdom or the virtue of monarchs, a problem so vast in its extent, and so momentous in its consequences. When mankind were too ignorant to understand their true interests, perhaps it was best that they were guided by the craft, and governed by the power of their princes. An infant is safest in leading strings, and may best (even for its own sake) be controlled by the wheedling of a nurse and the sternness of a guardian; but their authority ceases to be salutary when the child has grown up to man's estate. Unfortunately for the world the nurses and guardians of mankind are strongly interested in the maintenance of their authority, and have never scrupled to resort to the vilest of arts, to extend the term of their dominion. They have ever basely conspired to mutilate the limbs and enfeeble the understanding of their ward; and for many ages they succeeded; for the victim of their practices attained the size of manhood an *idiot* and a *cripple*.

There is an æra, a glorious æra, in the history of nations, when the attributes of power may be safely transferred from the few to the many—from the rulers to the ruled. That æra may for ages be retarded by the treachery of monarchs, but has long since arrived in what is called the enlightened and civilized divisions of the globe. Another æra still more glorious yet remains—that which gives them the power which they now have grown old enough and wise enough to *manage*, but which they still have not the strength nor the courage to endeavor to *obtain*. In America alone, the ward of sovereignty has shaken off the trammels of his pupilage, and has forced the guardian to execute the less elevated but more honourable functions of the agent. That agent may often disappoint, and may sometimes defraud his employer. He may even basely betray the trust which is reposed in him; but the worst mischief he can do, is nothing when compared to the misery which an arbitrary tyrant may inflict.

We hope it will be clearly understood that our arguments have been directed against the *forcible* or *fraudulent* control, and not against the natural and voluntary exercise of industry or talent; that we regard all compulsory enactments by which polite letters or the fine arts are discouraged, as no less barbarous and absurd than those which support and protect them against the consent of the subject. We would not, on the one hand, like Pericles, swindle from a cheated populace the means of building theatres and temples, which the dupes would not otherwise have built;

or like the Roman pontiffs wring from oppressed Christendom the wealth which has been buried in the Vatican Basilica. Nor on the other hand, would we take from architecture, like Lycurgus, all tools but the ax and the saw; banish like Plato, the poet from our republic, or anathematize, with the Edwards and the Henries of England, piked shoes, short doublets and long coats. In short, we consider the inference of all force whatever, in determining the channels through which physical or intellectual industry shall flow, as impertinent and oppressive. All admiration of elaborate manufactures, whether of the hand or of the head, we hold as silly and unmeaning, unless we first have ascertained how much mental or material merchandize they have superseded and displaced. For this reason we confess we see nothing to applaud in the splendours of European art, or the minutæ of European science. For this reason, we turn with satisfaction, with confidence, and with pride, to the contemplation of the effects of our free institutions. We feel assured, and the assurance is a joyful one indeed, that the hands and the heads and the hearts of our countrymen are employed without restraint, in mutually supplying the natural wants of the community, in rapidly promoting its most valuable interests, and in greatly augmenting its aggregate enjoyments. It is here that we contemplate, with unmixed and unsuspecting gratification, the healthful progress of the arts, and the rapidly increasing love of literature and science; because here they are proportioned to the wants of those who cherish and support them; because here, they interfere with no interest, violate no obligation, and necessitate no sacrifice. It is here that the patriot and philanthropist, in tracing the development of taste and progress of imagination, can indulge without reserve, in the delight which the prospect affords them. It is here that literature and learning will be cherished and sustained, not by the extorted contributions of careless friends and jealous enemies, but by the natural, spontaneous, honest, and durable support of public patronage, approbation and applause. No doubt those branches of education and human knowledge, which contribute very little, or nothing, to advance the interests, supply the wants, and administer to the enjoyments of mankind,—no longer supported by authority or violence,—will gradually meet with the oblivion they deserve. But all learning that tends to stimulate and feed the voluntary curiosity of unrestricted intellect—all literature furnishes the means of enjoyment to the natural demands of a cultivated taste—all art that promotes the substantial gratifications and innocent enjoyments of life—all science that unfolds to an active community servicable principles and practical discoveries—all knowledge, in a word, that is adapted to the real and self-regulated wants of an enlightened society, will continue to secure the most legitimate and most efficient of all patronages—

the regard, the support, and the protection of a virtuous, intelligent, and educated people.

Our limits, we are sorry to perceive, will not allow us to say what we intended, of the very able and eloquent discourses which have suggested the speculations we here offer to our readers. As far as the principles we have advanced coincide with the opinions of the authors of these masterly addresses, we feel happy and proud of the coincidence. Where they differ, (and they who take the trouble to compare them, will perceive that in some respects they differ most essentially,) it is with unaffected deference, on our part, to different opinions, and with full knowledge that the sincerest love of truth is no security against a constant liability to error. The principles involved in the great question of the influence of government on the minds, habits, manners and morals of a people, are too interesting not to justify a frequent recurrence to the subject; and we accordingly propose, at some future opportunity, to develop more at length the doctrines which we here have undertaken to establish and defend.

NOTICE.

THOSE of my readers, who have not yet subscribed to the Newgate Magazine, will find the two last numbers, or the two first of Vol. II. admirable. In the first number, there is an article on Craniology or Phrenology, which is the best brief description of and comment on that science, that I have any where read. In the second number, there is an article on Political economy, and a recommendatory and instructive article on the study of mathematical science, to which I can proudly and justly give the same character. I am very cautious of praise, and I will stake my reputation, on this head, on my praise of those articles. The first, I am informed, is the sole work of William Campion, the other two of Richard Hassell. Mr. Perry's moral and political essays will also bear the most minute criticism. Indeed, I feel honoured by this publication. But for their prosecutions, and I may add my own, we should have counted but as shrewd men among the multitude: now, we intend to take a lead among the leaders of that multitude. And, Lord Eldon and Mr. Peel, you may just raise up as many more characters of the kind as you please. They were very much wanted, and this unintentional good is the greatest, perhaps, the only good that you have ever done to the community which you assist in governing.

Mr. Clarke has accomplished, in his letters to Adam Clarke, all that I promised for him. He has gone on visibly improving, and is about to correct and reprint his first sheets. He has also succeeded in upsetting Doctor Box and his man, Jorgenson; of his charges against whom have been printed in the Morning Chronicle and Examiner Newspapers. After many challenges for an enquiry before a Gaol Committee, Mr. Peel ordered it. The Lord Mayor and Alderman Wood attended, and it was proved, that a scandalous neglect of duty had existed on the part of Dr. Box, and that his assistant, Jorgenson, who is a convicted felon, and to whom the sick of Newgate has been entirely left, have been guilty of the most gross abuses, of the most scandalous exactions, and of filthinesses towards the sick of the most wanton kind. He was proved a drunkard, a gamester,

who encouraged gambling throughout the prison by his access to all parts, and a man coarse in language and of the most filthy habits. He is to be sent to the hulks. And Dr. Box, at least ought to be *bored* out of his office of five hundred a year.

When the Morning Chronicle first published, as a letter from Mr. Clarke, a string of accusations against this Jorgenson, he answered, that the accusations were false, and that they were maliciously invented; because, he Jorgenson, was a religious character and about to publish a work entitled, "The Religion of Nature to be found in the religion of Christ!" He may now finish his religious work on board the hulks: though I should not be surprised to find him religiously pardoned, in consequence of the irreligious character of his accuser. There is a strong sympathy between all these religious men, and vice weighs nothing against it.

I went so far, of late, as to pronounce William Haley a fickle character. I might have said more at that time; but I wished to reclaim him, if possible, or whilst there was the least hope of making any thing good of him, to say nothing painful of him or to him. By his intimacy with this Jorgenson, and by a series of other base acts, he has completely developed his character, which I have no hesitation to say is, that of a villain: and having said this, it is necessary to state how he came among us.

He knew nothing of my publications, and was not known to any person that did know anything of them, before he came to the shop. It will be recollected, that he appeared at the moment when the battle of May 1824, at 84, Fleet Street, was at the hottest, and at such a moment, he was accepted, without enquiry as to who or what he was. He was soon taken out of the shop, and his manners before the Alderman made me suspicious of him. His air and general manners were those of an intelligent dandy; but his dress was disgracefully ragged, or looked like one of the cheapest suits that could be picked up in Petticoat Lane, something worse than that if possible. On entering the prison, and with the others who had been arrested before him, he could give no account of himself, nor a single reason why he had joined them: he had read nothing of the publications which he had undertaken to defend and knew nothing of the principles which his fellow prisoners had so warmly espoused; and further, he exhibited an indifference about every thing but tobacco and intoxicating liquor. Clarke who was with him from the first, soon saw through him, and some of the others, willing to encourage him occasioned breaches of the peace. However, Haley was soon cunning enough to vow himself in raptures with republicanism and Materialism; and having been well educated at Christ Church School as a boy, and with a few days instruction from his fellow prisoners, he made an able defence; though we have had since, every proof, that he cared no more about the principles, as principles, than a dog would have cared about them. In the midst of all this, there were frequent threats, that he would not be considered as one of us; and but a day or two before the "Enemy to Persecution" sent them £25. to Newgate, Haley had written to me to say, that from a sort of suspicion of him, he would not partake of any subscriptions. But five pounds were not a thing for Master Haley to reject, and all at once, he again became an enthusiast. Thus, matters have continually gone on, and he has been the occasion of many brawls among his fellow prisoners, one part denouncing, the other upholding him. He began to write in the Newgate Magazine, and displayed a growing ability, though, even I thought it prudent to check his rashness, and cautioned him not to make strong assertions and personal attacks upon matters and persons of which he knew nothing. Several individuals complimented him upon his boldness and ability, and the poor upstart soon began to think, that writing in the Magazine was beneath him! Before he had given himself time to sift or to understand any thing in politics, religion, or morals, nothing would do but he must begin to write books, as an accomplished author! His first advertisement was something about "Blackstone and the Constitution," a subject that required the years, the study and the head of a Bentham, to have meddled with it in a becoming manner. The first sheet of something about "Blackstone and the Constitution" was printed, and though I had, as I felt in duty bound, offered to publish for him, I could neither find beginning, middle or end, nor subject, in his writing; and, consequently, I did not recommend it to my readers, as I should have done, if it had been good

for any thing. This was a damper to Master Haley: no one praised his performance and his consequence was at a fault: nor did any one buy it; but those few, who expect to find something peculiar in what I do publish. I wished "Blackstone and the Constitution" farther; for, I felt the thing was a disgrace to me. No more sheets of "Blackstone, &c." came forth; but "A Word for Ireland" was the next performance, which would have been a very pretty pamphlet in Ireland: but was quite superfluous in England. Here, again, I could find nothing to praise or to recommend. I simply announced that such sheets had been printed. Very little sale took place, and Master Haley, in the dumps, began to find that Republicans and Republicanism, Materialists and Materialism were the wrong things for him, and he would turn and write against them. This the fellow began to do; but could get nothing printed. In the midst of this fit came the notice that Amicus had put him down at £300. in his will. This made the gentleman pause a moment; but feeling that he had gone too far and that he was despised by his fellow prisoners, he soon broke through all restraint, and has since been incessant in his abuse of all Republicans and their principles; and this frequently over wine procured by money borrowed from those who correspond with him, or raised upon such books and other things as he could get from them to pledge. In short, Haley proved himself nothing better than a common thief, a drunkard and a blackguard of the lowest description, and I heartily wish, and so do his fellow prisoners, that Mr. Peel would liberate him; for he is both a nuisance and a disgrace to them. Last week, he sent in a pretended recantation to Mr. Peel; but the fellow never held any principles, in common with us, which he could recant.

It would have been a matter of greater pleasure to have had something to say in his praise, after he had thrown himself among us; but his fellow prisoners have called upon me for an exposure, and from a duty I never will shrink. Thomas Thurtell, Snowden, and this convict Jorgenson, have been his favourite companions in Newgate; so, henceforth, I beg all my friends not to recognise William Haley as a man persecuted for the advocacy of free discussion, or any other good principles. He is a disgrace to us, or would be so if he could.

RICHARD CARLILE.

Dorchester Gaol, Oct. 3, 1825.